

THE E137a
Ecclesiasticall Discipline
OF
THE REFORMED CHURCHES
IN FRANCE,

OR,
The ORDER whereby they are
governed.

Faithfully transcribed into English out of
a French Copy.



L O N D O N,
Printed for *J. Bourne*, at the South entrance of the Royal
Exchange. 1662.

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IN F.R.A.N.C.

The Order whereby they are
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LONDON:
Printed by J. St. John, at the Sign of the Royal
Crown, in St. Dunstons Church-yard, 1713.



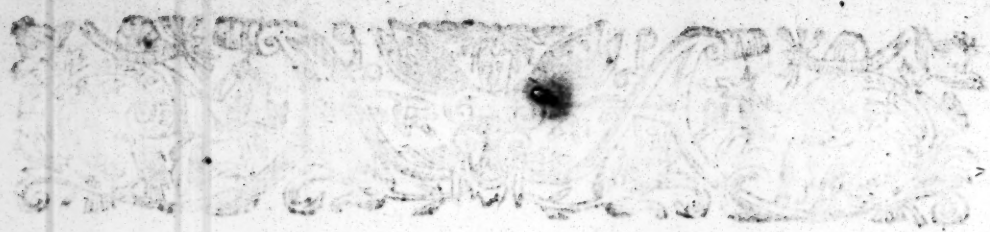
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Some Principall faults escaped in Printing.

Page 6. In the 19 Article line 2. for brought, read besought. pag. 7: Artic. 23:
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THE INDEX OF THE CHAPTERS OF THE FRENCH DISCIPLINE AND OF THE CONTENTS THEREOF.



THE
ECCLESIASTICALL
DISCIPLINE
Of the
REFORMED CHVRCHES
In
FRANCE.

That is to say,
*The Order whereby they are Ruled and
Governed.*

CHAPTER I.
Of Ministers and Pastors.

The first Article.



HE best Rule whereby to proceed in the Election of such as are to bee employed in the Ministry or Service of the Word of God, is prescribed by the Apostle; and such are, with all possible diligence to be examined and inquired into, both concerning their Doctrine, life, and conversation, that thereby it may appeare, whether or no they bee fit to teach others,

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The Second Article.

Such persons as are newly converted, and lately come into the Church, especially those that have beene Priests or Fryars, may not bee elected or called to the Ministry, without a preceding most carefull and long inquisition and prooffe, both of their life and doctrine, tryed and approved for the space of at least two yeares after their Conversion, and averred by good testimonies from those places where they lived. And neither they, nor any other, that is not well knowne, may receive the imposition of hands, without the precedent advice, both of the Provinciaall and Nationall Synod.

Artic. 3. If it befall, that some Curat or Bishop doe aspire to the Ministry of the Gospell, he is not to be admitted, unless he bee first a true Member of the Church, renounce all livings, benefits, and other profits and dependances of the Roman Church, and make an acknowledgement of all his faults formerly committed, according as by the Consistory shall be advised, and after a long and sufficient experience and tryall of his repentance, and good and godly conversation.

4. The Minister of the Word of God, out of the time of Persecution, during which, and upon urgent necessity he may be elected by three Pastors with the consent of the Consistory of that place, is not to be received or admitted into this holy Calling and charge, but by a Provinciaall Synod, or by an Assembly, called in *France* Colloque, which is to be composed at least of seven Pastors. And in case this number be not found for an Assembly or conference, then there are some of the neighbouring Ministers to bee called to make the said number full: and then he that is to bee elected, is to bee presented with good and valuable testimonies, both from universities and particular Churches, as likewise from the Assembly of that Church where hee most hath lived in.

The examination of him that is thus presented, shall bee made first by propositions and questions out of the Word of God, upon such Texts as shall be given him, one (most necessarily) in French, and the other in Latine, if the Synode or Assembly shall thinke it fit: for each of which Texts, a Terme of foure and twenty houres for his study and preparation shall bee allowed him. And if thereupon he gives satisfaction, then shall he be tryed also by a Chapter of the new Testament, which shall be laid before him in Greeke, to see what skill and profit he hath gotten in Greeke, for his ability to interpret it. And as much is likewise to be done in *Hebrew*, to see whether he is at least able to make good use of good bookes for the sufficient understanding of the Scripture: unto all this is to be added a Tryall of his Knowledge and Industry in the most necessary parts of Philosophy: all this is to be done kindly and charitably, without affectation, subtilie, thornie, and fruitlesse questions.

Lastly he shall make a short confession of his Faith in Latine, upon which he

is to be afterwards examined by way of Disputation, and if upon this examination he shall be found capable: then the company representing to him the duty of his charge whereunto he is called, shall declare unto him the power given him in the Name of *Iesus Christ*, both to administer the *Word*, and also the Sacraments, after he shall have received his full institution and ordination to the Church to which he is sent, and to which Church shall bee withall given advertisement of his Election, by an act, or some letters, of the Synode or Assembly, sent, delivered and read by a Pastor or Ancient.

5. He, whose election shall be notified to the Church, is to propound, expound, and teach publikely the Word of God three severall Sundayes, without being as yet capable to administer the holy Sacraments, in the hearing of all the People, that he may be observed in what manner he teacheth, to which end the people are expressly to be advertised, that if any man know some hinderance or just cause, for which the election of who shall bee thus named, may not be brought to a good end, or the man not be liked, it may be signified to the Consistory, who is to heare and understand with all patience every mans reasons to judge thereof. The silence of the People, none contradicting, shall be taken for an expresse consentment, but in case there arise any contention, and he that is named should be liked by the Consistory, and disliked by the people, or by most of them, his reception is then to be delayed, and report of all to be made unto the Conference, or Provinciaall Synod, to consider as well the justification of him that is named, as of his rejection. And although hee that is named should there be justified, yet is he not to be made or given as Pastor to the People against their will, nor to the dislike, displeasure, and discontent of most of them: Neither is the Pastor also against his owne will to be put into that place, the difference being necessarily to bee decided by the Order above specified, at the charges and costs of the Church that did desire him.

6. He that shall desire to be chosen to the Ministry, ought to receive the charge or place that shall be given him, and if he refuse it, he shall bee solicited and induced thereunto by convenient and fit exhortations, yet may he not bee constrained.

7. The election of Ministers is to be confirmed by prayers and imposition of hands, yet neverthelesse without any superstition, but according to the following forme.

The manner of the imposition of hands, Ordinarily observed and kept in the Reformed Churches of France, in the reception of their Ministers.

All things heretofore mentioned, having beene well observed, two Pastors expressly deputed and appoynted by the Synod or Conference to impose the hands on him that hath beene chosen, shall come to the place, where

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he that is to make the Exhortation, shall handle shortly of the Institution and excellency of the Ministry, alleading the testimonies of the Scripture that are fit and proper to that purpose. As to the *Ephes. 4. 11. Luk. 10. 16. Ioh. 20. 22. 1. Cor. 4. 1. 2. Cor. 5. 18.* and other like places, exhorting and admonishing every one to have great care, so that both the Minister and people performe each their severall duties; the Minister in discharging so much the more carefully his Office, as he doth know it precious & excellent in the sight of God: & the people in receiving with all honour and reverence the Word of God, announced by him that thus is sent unto them. After this shall be read all what is written in *1. Timoth. 3* and *Tit. 1.* where the Apostle teacheth what man a Minister ought to be. And that God may grant his grace unto him that is elected, faithfully to discharge his duty, some prayer (though but short) is to be made to that purpose, where the mentioned Pastor, shall recite and use these or the like words: *O Lord God we beseech thee to endow with the gifts and graces of thine holy Spirit this thy Servant, lawfully elected according to the order established in thy Church, blessing and filling him with all necessary gifts, well and faithfully to doe and discharge his Office and duty to the glory of thy holy name, the edification of thy Church and his owne salvation in the calling to which he is here consecrated and dedicated unto thee by our Pastor &c.* At that time he that sayeth this Prayer standing at the Chaire or Pulpit, shall lay his hands upon the head of him for whom he prayeth meekly kneeling on his knees. The prayer being ended, and the new Pastor standing up, the two Deputies sent by the Synod or Colloque, are before all the people to joyn hands with him in signe of Fellowship. And this manner, with the above mentioned directions are generally and with one accord to be observed through all the severall Countries.

8. Those that shall be elected or chosen, shall subscribe the Confession of Faith, decreed and established amongst us, and likewise the Ecclesiasticall Discipline, both in the Church where they are elected, and that where they are sent unto.

9. Ministers are not to be chosen without appoynting and allotting them a certaine Flocke: and then they are to belong and remaine own to those flocks, which shall have beene appoynted for them. Neither may any Church pretend right over a Minister by vertue of a particular promise made by him, without authority of a Colloque or a Provinciaall Synod.

10. Those that shall be elected to the Ministry, ought to know and understand that they are in that Office and charge for all their life-time; except they be lawfully discharged or removed for certaine good considerations, and the same are done by the Provinciaall Synod.

11. The charge and duty of Ministers is chiefly to preach the Gospel, and to announce and teach the Word of God to their people. They are therefore to be exhorted to forbear, and abstaine from all manner of teaching that is either strange, or unfit, and not convenient or meet for edification, and

to apply and conforme themselves to the simplicity and ordinary stile of the Spirit of God, being most carefull to bring and insert nothing into their preachings or Sermons that may cause the least prejudice to the honour & authority of the holy Scripture; never preaching without taking for the Subject of their whole discourse a Text out of the holy Scripture, which they are to follow usually and punctually, exposing thereof as much as they shall be able, abstaining from all unnecessary amplifications, from all long, extravagant and not occasioned digressions, from a heape and number of common places and passages of the Scripture that are not needfull, and from a vaine recitall or narration of divers, severall fruitlesse expositions: not often, but very temperately and advisedly alleadging the writings of the ancient Doctors; and lesse yet of prophane Authors and Histories: not handling their doctrine in a Scholasticall manner, nor with mingling and minging in of languages: In a word, they are to shun all that may serve for, or give the least suspicion or shew of ostentation. All which things that they may the better be observed, all Consistories, Colloques, or Assemblies, and Synods, are to be very carefull.

12. The Churches are to be warned to use most frequently Catechising: and the Ministers are to handle and expound the same most diligently, by compendious, succinct, simple, and familiar questions and answers, framing and fitting themselves unto the plainnesse and rudenesse of their people, and not entering into long tedious discourses of common-places. Yea, it is the duty of every Minister to Catechise every one of his Flocke yearely once or twice, and to exhort every body to yeeld and apply himself seriously and diligently thereunto.

13. Those Ministers, whom God hath indowed with his grace well to write, are advised to performe it in a manner becomming the modesty of Gods Servants, and the Majesty of the Word of God: And consequently to forbear all manner of writing either ridiculous or injurious: And indeed they cuht to keepe the same modesty and Majesty in their ordinary preaching and teaching. Those that have received such grace well to write, are to be chosen by their severall Countries, that when it commeth to passe that some Bookes come forth against the true Religion, the same be sent unto them to answer them; a Colloque or Assembly being appoynted in every Country, carefully to take heed, and have an eye unto what shall be written and published, and afterwards to distribute and send the Copies thereof abroad.

14. Ministers and Pastors may not pretend primacy, dominion, or sway over one another.

15. The Ministers of one Consistory are to preside over the same by turnes; that none may pretend superiority over his fellow: neither may any one of them beare witness in matters of importance, unlesse he have first communicated it, and acquainted therewith the other Ministers, his brothers and fellows.

16. The custome that formerly hath beene used in some places to send ecr-

taine Ministers from the Provincial Synods to visite the Churches, is henceforth quite to be forborne and abolished, the appoynted and now used order being sufficient to take knowledge of scandals: and that manner of new Offices and charges, being of a dangerous consequence, is wholly condemned: as in like manner all names of Superiorities, as ancients of Synods, superintendents and the like, are disallowed and rejected. Concerning the advertisements to assemble and bring together the Colloques or conferences and Synods, and of matters thereon depending, they are to be directed unto one Church, and not to a certaine Minister, or other particular member thereof. And if perhaps (for some consideration or other) they should be directed to some one of the Ministers or ancients, those that receive them, shall bring and deliver them to the Consistory, that thereupon advise and counsell may be taken.

17. A Minister may besides the holy Ministry practise neither Physicke, nor Law: yet nevertheless he may in charity both give counsell and helpe to those that are sicke amongst his flocke and of the neighbouring places; yet so that thereby he be not hindred in, or withdrawne from the studies of his holy vocation. Neither is he to draw any profit or gaine by it, unlesse it be onely in time of trouble and persecution, when he is not suffered to use & execute the function of his calling in his Church, and cannot receive from the same his entertainment. And those that thus shall apply themselves to the art of Physicke, Law, or other distraction, are to be admonished to forbear it, and to addict and give themselves totally to their employment and study of the holy Scripture. And the Colloques and Synods are advised to proceed according to the order of our Discipline, against such as shall be found disobedient therem: as also those that busie themselves in the instruction and teaching of children, so that thereby they are hindred duly to attend their chief calling. And hereof both the Provincial Synods, Assemblies, conferences and consistories are to be most carefull, and even so far, as to suspend such Ministers as be found refractory.

18 The Ministers are to admonish and exhort their people to keepe modesty and decency in their apparels; they themselves giving them a good example both in this and all other things; forbearing and shunning all bravery and costliness both in their owne clothes, and those of their wives and children.

19. Such Princes and Lords that follow the Court, and have or desire to have a Church in their owne Family, are to be brought to receive the Ministers from those Churches that are duly and truly reformed, and where there are more then one Minister, with a sufficient assurance of their lawfull calling, and with the leave of the Assemblies or Synods: and those Ministers are principally to signe the Confession of Faith of the Churches of this Kingdome, and also the Ecclesiastical Discipline. And that the preaching of the Word of God may be the more fruitfull, they shall be prayd also, that it would please them to cause a Consistory to be dressed and established in every one Family, composed of the Minister and of the most honest and approved men thereof, which shall

shall be chosen and made Ancients and Deacons, in a sufficient number. By which Consistory all scandals and vices may be repressed in the said Family, and the common Discipline of the Churches kept and entertained. Moreover those Ministers are also to assist (as much as they can) at the Provinciaall Synods: to which end, that church that is to call the said Synod together, shall be charged to summon and call also the said Ministers thereunto. Especially shall the said Ministers, or some of them (according as they shall be deputed by the rest) come to and assist at the Nationall Synods: and with them are also to come along some Ancients by whom the said Synods may be informed of their life and conversation; and when many of them should come together, then none of them may pretend preheminency or domination over the others, according to the Article of the Discipline. And when the said Princes and Lords keepe their residence or abode in their houses or other places, where Churches are already established; They are to be besought (to prevent all divisions) to be pleased, that the Church of their family be united and joynd with the Church of that place, to make together but one Church; according as shall be advised by a kind and amiable conference of the Ministers on the one and the other side, to doe therein what shall be found most expedient.

20. It shall not be lawfull for a Pastor to forsake his Flocke without leave of the Colloque or Conference, or the Provinciaall Synod of the Church, unto which he hath beene ordained.

21. He that forsaketh and abandoneth the Ministerie, if hee doe not repent and returne to the charge God hath committed unto him, shall at last be excommunicated by the Provinciaall Synod.

22. Ministers ought not to be vagabonds, nor to have liberty by their owne authority to intrude or thrust themselves where they list.

23. The Minister that shall have intruded into a place, though he should be liked & approved of by the people, shall not be approved by the neighbouring or other Ministers: but notice of his cause shall be given unto, and a ward given by the Colloque or Provinciaall Synode.

24. The Minister of one Church shall not preach in an other without the consent of the Minister thereof, unless it be in his absence, In which case it belongeth to the Consistorie to give him authority for it. And if the Flocke is either by persecution or other troubles dispersed, Then the Minister that is a stranger amongst them, is to endeavour to gather, and bring together some Deacons and Antients to get their consent: but if he cannot doe it, He shall then have permission to preach, and so to bring the Flock againe together.

25. Ministers shall not be sent from other Churches without Authentickall Letters, or other sufficient testimonies of those places, they are sent from, which they shall deliuer to the hands of the Consistorie of the place they are sent unto, there to be carefully kept and to remaine.

26. No Minister pretending either to be by his Church forsaken or other.

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wife persecuted, shall (upon that pretence) be received by another Church, unless he bring and shew with all good testimonies, whereby it doth appeare before the Conference or Synod, in what manner he hath lived and behaved himselfe, that thereupon his cause may be considered and decided by the wisdom of the said Colloque or Provinciaall Synod, whom it is to be remitted unto.

27. When a Minister findes himselfe destitute of a Church, having either duely obtained leave, or being otherwise dismissed and discharged from that hee did serve, it shall belong to the Conference or Synod of the Countrey to provide another Church for him, within the space of a moneth: And if in that time he cannot be provided by the said Colloque or Provinciaall Synod where he did serve under, hee then shall have his freedome to provide himselfe of a Church out of that Countrey, wheresoever God shall give him meanes, according to the order of the Discipline.

28. Authority is granted to the Provinciaall Synodes, to make exchange of Ministers for certaine considerations, their Churches being first heard, and their reasons well and duely examined and weighed. But in case of variance or dissension, the matter shall be decided at the Nationall Synod, meane time nothing innovated.

29. When a Minister should be presented, or for some other reason not be able to execute his charge in the Church, which he is appointed for, then may he be sent by the said Church to some other place: or a change may be made of him for some other for a certaine time, with the consent and liking of the Churches. But in case the Minister will not obey the judgement, and the desire of the two Churches, then is he to represent the reasons of his refusall unto the Consistorie, that the validity thereof may there be pondered, judged and decided. And if they be not found valuable or admittable, and yet nevertheless the Minister did persevere in rejecting the said place, then the difference shall be put off and reported unto the next Provinciaall Synode, or to the Colloque, if the said two Churches are or belong under the same Colloque or Conference.

30. The Ministers with their good will, may be lent by the Consistory, according as the edification of the Church may require: but the said loane is not to be made without the advice of two or three Ministers, or of the Colloque, in case it be for a longer time then six moneths.

31. The Ministers thus lent shall returne into the power of the Churches, from whence they came, as soone as the time of the loane shall be expired.

32. And if the Church should not redemand or call backe their Minister within a yeare after the terme of the loane expired; then shall the Minister (in case he doe give his consent) belong and remaine to that Church hee was lent unto. But if he doe not consent, hee then is to yeeld and remit himselfe unto the advice of the Conference or Synod of the Church to which hee was lent.

And this rule and direction is likewise to serve for those Ministers, who because of persecution, have betaken themselves to other Churches; If after the persecution is past, they be not redemanled backe againe by the Churches they served before, within the space of a yeare, to commence after the advertisement given by the said Minister to their said former Churches.

33. He, that being destitute of a Church (by reason he could not be imployed within the Country) shall be lent to some Church out of that Country by the Assembly or conference untill the time of the Synod of that Province, if he be not imployed and placed by the said Synod within the Province, shall remaine Minister to the Church, which he hath beene lent unto, if both he and the Church also give their consent.

34. To the end, that the Flocks may performe their duty towards their Pastors, which they are obliged unto by the Word of God, and that no occasion of displeasure and discontent be given unto the Pastors to forsake them, the Flocks are to be admonished to bestow and furnish them with all necessities.

35. The better to prevent the ingratitude of such as have beene found to use their Pastors unworthily, it is ordered, and to be observed, that a quarter of the yearly pension promised and appoynted unto them, shall be advanced and payd aforehand.

36. And whereas it may be feared that in time to come (by reason of some ill offices) there might be occasioned some dissipation and wasting, or other unthriftinesse in the Churches: Therefore those that shall be chosen to governe the action of the conferences, are to enquire of the ancients or Elders of every Church, what wages and entertainment they give to their Ministers, and what care and diligence is used to pay their appoyntment, to the end, that by the said conferences authority order be taken accordingly.

37. When necessary supply shall be denyed to the Pastor, and he shall have made thereof his complaint and remonstrance, and three months shall be expired after it, without reparation, it shall then be lawfull for the said Pastor to apply and engage himselfe to an other Church, with the knowledge and advise of the conference, or Provinciaall Synod; and, in case of most urgent necessity, the conference or Synod may shorten the said terme of three moneths: Yea necessity pressing, and three moneths being past without supplying and giving the said Pastor satisfaction, though he have made his complaint, and desired to have his liberty; It shall then suffice for him to call into his consistory two Ministers that dwell nearest, and not be bound to expect the advise of any other Assembly or Synod, unlesse some of the said conferences be already called together in the same moneth, to which he might retyre.

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38. In the knowledge and judgement that shall be taken and given of the unthankfulnesse upon the Ministers complaint, all circumstances ought prudently to be considered and pondered, where especiall regard shall be had as well of the poverty of the Churches as of the meanes and riches of him that makes the complaint, to the end that the course, therein to be taken, may be directed, as the glory of God, the edification of the Church, and the honour of the Pastor and Minister doth require.

39. The Church that shall be found unthankfull, shall not be provided with another Minister before full satisfaction be first given of what is due to him that hath served therein.

40. The Ministers that are rich and have good means of their own to live, may neverthelesse take wages of their Flocks: Yea it is fit that they receive some for consequence sake, and to prevent and shun all prejudices, they otherwise might cause to other Ministers and Churches. But they are withall to be exhorted, to make such use thereof, both as the necessity of the Churches, and charity shall require.

41. It shall not be free nor lawfull to any Pastor to have possession of any inheritance under the title of Pastor: but if the pension or part thereof should be assigned upon some possession, rents or revenue, the same shall be managed by the Deacons, or other persons by the Church thereunto committed and deputed; By whose hands the Minister shall receive his pension, so that all suspicion of avarice be taken away, and that by such worldly cares he may not be distracted and led away from his charge and Office.

42. The Church, in whose service a Minister doth finish his dayes, shall take care of his widdow and children: And if the said Church be not able, then the care thereof belongeth to the Province or County.

43. Ministers shall be subject to be censured, reprehended and punished.

44. The Office and duty of Ministers is to rule and governe both themselves and their Flocks, great and small, of what condition and quality soever they be, by the Word of God and the Ecclesiasticall Discipline. But it belongeth also to the Magistrate to be watchfull over all states, and even also over the Ministers, and to take heed, whether or no they walke rightly in their vocation. And therefore if they doe amisse, the Magistrate shall cause them to be admonished of their duty, according to the Ecclesiasticall Discipline, either in the consistories, conferences or Synods; unlesse their faults deserve other punishment by the Lawes, the knowledge whereof belongeth properly to the Magistrate.

45. Such Ministers as teach ill Doctrine, and, having beene sufficiently warned, not desist and forbear, shall be deposed: Item those that are not obedient unto the holy admonitions taken out of the Word of God, reprehended

ted to them by the consistory: Those likewise that lead a scandalous life: Those that are convicted of Heresie, Schisme, Rebellion against the Ecclesiasticall Order, publicke Blasphemy, deserving civill and criminall punishment, Simony, and other corruption by presents, and guifts, and underhand dealing for getting another mans Office, leaving and forsaking of their Flocke without leave or other just and lawfull occasion, Falshood, Treachery, Perjury, Uncleanesse and Whoredome, Theft, Drunkenesse, Beating, or Fighting, worthy to be punished by the Lawes, Usury, all plays forbidden by the Lawes and that otherwise are scandalous, Dauncing and the like disorders, and loosensse of Conversation, Crimes of civill infamy, Crimes that in any other person deserve separation from the Church, and also such as shall be found totally insufficient to performe their charge.

46. On the contrary, those that are become and found unfit or incapable to execute their Office, meerely by reason of old age, sicknesse or some such other inconvenience or mishap, are by no means to be deposed, but rather being kept in the honour of their calling, they shall be recommended to their Churches for their maintenance; and another shall be provided and appoynted to exercise their duty.

47. All vices that are scandalous and punishable by the Magistrate, as Murder, high Treason, and other Crimes, that doe redound to the great dishonour, disgrace and scandall of the Church, deserve that the Minister (being guilty of any one) be deposed, though he not onely committed the same before he was elected, but also in the time of his ignorance. And this is to be observed in case that remaining in the Ministry, he bring more scandall then edification to the Church; whereof the Synods are to take knowledge and judge.

48. If a Minister be convicted of notorious and enormous Crimes, he is speedily to be deposed by the consistory, who for that end is to call the assistance of the Colloque or conference: or in want thereof, two or three other Ministers, that are no wayes suspected. And if the Delinquent should take exception, or complaine against the testimonies of the calumny, then is the cause to be brought before the Provinciaall Synod. And if a Minister hath preached Hereticall Doctrine, he is to be speedily suspended by the consistory, the conference, or two or three Ministers, to that end called together, as above said, untill the Provinciaall Synod determine the businesse; meane while any sentence of suspension shall remaine fast and in force (notwithstanding his appeale to the contrary) untill the finall decision.

49. The causes of such a deposing need not to be declared unto the people, unlesse necessity doe require it, whereof those that have decreed and ordered the said deposition, are to judge.

50. The Nationall Synods ought to be advertised by the Provinciaall Assemblies, and Synods, of such as are deposed, least they might otherwise be there received and admitted.

51. Ministers deposed for death-meriting or infamous Crimes, shall never be readmitted againe into their charges, what acknowledgement soever they make; as for those that have committed slighter faults, they upon their acknowledgement and submission may be received againe by the Nationall Synod, but so that they serve in some other Province, or County; and otherwise not at all.

52. The Roamers, that is to say, those that have not any calling, but doe furre and thrust themselves into the Ministry, shall be put and kept downe: and whatsoever by a Provinciaall Synod shall be ordained about them, and concerning the interdiction and inhibition in the Ministry, shall have the same force, as if it had beene ordained by a Nationall Synod.

53. Those that be declared Roamers, Apostates, Hereticks, Schismaticks, shall so be denounced throughout all the Churches: that every Church may be aware of them, and the Catalogue of their names shall be brought from the Provinciaall, to the Nationall Synods.

54. Those that by the advise of the Provinciaall Synods, are put into the number of Roamers, shall not be blotted out againe, unlesse it be done by the advise of a Nationall Synod.

55. Those that thrust themselves into the Ministry in Countries and places, where the preaching of the Gospell is already pure and lawfully established, shall sufficiently be warned & exhorted to desist and leave off: and in case they continue and persever, as likewise those that shall follow and adhere to them, if after the like warning and exhortation given them, they doe not forbear and forsake them, are to be quite cut off, and proceeded against, as the Synods shall judge fit.

CHAPTER II.

Of Schooles.

The first Article.

THe Churches are to doe their utmost endeavour to establish some Schooles, and take order for the instruction of the children.

2. The Moderatours, Schoolemasters and Teachers, shall signe the Confession of Faith, and the Ecclesiasticall Discipline.

3. The

3. The Doctors and Professors in Divinitie are to be chosen by the Synode of that Country where the Universities are, and to be examined, both by readings and Lectures they shall make upon the Old and New Testament, according to the Authentick edition of the Hebrew and Greeke Texts, which shall be given them; As likewise by disputation during one or two dayes, as it shall be thought requisite. And if thereupon they be found capable and fit, and are not Pastors, they shall then shake hands of Association; They promising aforehand faithfully and carefully to discharge their Office, and to teach and handle the Scripture in all purity and sincerity, according to the analogie and conformity of the Faith, and Confession of our Churches in France, which they are to subscribe unto.

4. That there may be many Pastors, and that the Churches may alwaies be well provided with fit and sufficient persons to rule and conduct them, and to teach and announce the word of God truly. The Churches shall be admonished to choose some Schollers already well grounded & advanced in good learning, and of great hope and expectation, and to maintaine them in the Universities, that there they may be fashioned and more prepared for the imployment in the Ministerie; preferring the children of poore Ministers, that are apt and fit to study; whereof the Conferences are to take knowledge and to judge. Kings, Princes and Lords, are to be besought and exhorted to take the like care, and to grant thereunto some part of their wealth & rents as: also such Churches as are wealthy. And hereof the Conferences and Provinciaall Synodes are to take care and advertise and sollicite where they shall see it expedient; and herein they are to follow all such wayes as shall serve to bring so necessary things to passe and to a good effect. And if some Churches alone are not able to doe it, then some neighbouring Churches are to joyne with them, that thus together they maintaine at least one Student for each Conference or Colloque, and rather then to omit or neglect so good a work, the fifth penny of the almes may belayd aside (if conveniently it can be done) for the said employment.

5. In every Church shall some proposition be made out of the Word of God amongst the Schollers, according as the commodity both of the places and persons may beate it: at which exercises the Pastours are to be present, as well to preside, as to set downe and order the said propositions.

CHAPTER III.

Of Elders and Deacons.

The first Article.

IN places where the order is as yet not established, the Elections as well of the Elders as of the Deacons are to be made by the common voyce or votes of the people with the Pastors. But where the Order and Discipline are already established, there it shall belong to the Consistory with the Pastours to make choyce of the fittest men, with publicke and most expresse prayers. And the Election and Denomination of them shall be made alowd in the said Consistory: and afterwards the imployment and duty of that Office shall be red in the Consistory unto those that are chosen, that they may understand in what they are to be employed. If they give their consent, then shall they be named unto the people two or three Sundayes consequently, that the peoples consentment may also be joyned: and if there appeare no opposition or contradiction, then shall they be publickely received on the third Sunday with publicke solemne prayers, they standing before the Pulpit. And thus they shall be ordained in their charge, subscribing the Confession of Faith and the Ecclesiasticall Discipline. But if there be made any contradiction and exception, then the cause, shall be debated, pondered and decided in the Consistorie; and if no agreement can be made there, then the whole businesse shall be remitted over to the Conference or Provinciaall Synode.

2. Henceforth shall be elected (as much as is possible) no more for Elders and Deacons of the Church, any such as have wives that are contrary to true Religion, according as is said by the Apostle. Yet neverthelesse that the Church may not be bereaved of the labour of many good and godly men, who by reason of former ignorance have wives of a contrary Religion, they may be tolerated for this necessity of time onely, so that they make appeare the good endeavours they take rightly to instruct and reforme their wives, solliciting them to come to the Church.

3. The Office and duty of the Elders is to be watchfull over the Flocke together with the Pastors, and to see the people gathered, that every one come to and be present at the holy Congregations, make report of the scandals and faults, take knowledge and Judge thereof with the Pastours, and

and generally with them have care of all things concerning and appertaining to good Order, maintainance and government of the Church, according to a Forme containing their charge in writing, which shall be in every Church, as the circumstances both of places and times shall require.

4. The Office and duty of the Deacons is to receive, gather and distribute, by the advise of the Consistorie, the monies of the poore, of the prisoners and of the sick, and to visit them and take care of them.

5. The Office of Deacons is not to preach the Word of God, nor to administer the Sacrament: Yet neverthelesse, for the necessity of the time, may the consistory elect and choose both some Elders and Deacons to Catechise in the households: As it is also permitted to the Elders, in the absence of the Pastors, to read the publicke prayers on ordinaries dayes; if they have beene chosen by the consistories, and shall therein follow and observe the ordinary stile and fashion. And in the reading they performe, no other Bookes are to be read then the Canonickall, both of the old and new Testament.

As concerning the Deacons that were wont to Catechise in some Countries publickely, the inconveniences that did thereby happen, and may yet hereafter ensue, being heard and weighed, the Churches, wherein such a custome hath not beene established nor received, are exhorted, still to forbear the same: And those where it hath beene or is yet used, are required and admonished to forsake it, and to cause rather those said Deacons, if they are found fit and capable, to betake themselves to the Ministry of the Gospel, as soone as they can.

6. The Elders and Deacons may assist at the propositions of the Word of God, made by the Ministers besides the ordinary Sermons, or by the proposing Schollers: As also at the censures which then are made, and utter their opinions. But the decision of the Doctrine is principally reserved unto the Ministers and Pastors, as also to the Doctors in Divinity, that duly are called to their places.

7. Neither the Deacons nor also the Elders may pretend any primacy or domination, the one over the other, whether by reason of their nomination by the people, or of their sitting, or of the order to say their opinion, or any other thing depending on their Offices.

8. The Office of the Elders and Deacons, as we use it at this time, is not for ever: yet because changements are harmefull, they are exhorted to continue in their Offices as long as they can: and if they will part and rid themselves thereof, they are not to do it without the leave of their Churches.

9. The Elders and Deacons shall be deposed from their places, for the very same reasons as the Ministers of the Word of God in their quality are deposed for. And if being condemned by the Consistory they doe appeale, then

then shall they remaine suspended from their charges, untill either the Conference or the Provinciaall Synode have taken order with them.

10. The restitution both of the Elders and Deacons, that have been deposed, is not permitted, except according to and in the same manner of the Restitution of deposed Pastours.

CHAP. IV.

Of the Deaconry, that is to say, Of the Administration and disposing of the Monies of the Poore by the Deacons.

The first Article.

THe money of the poore shall not be administred nor disposed of by any other then by the Deacons, according to the advice and reiglement the Consistory doth give.

2. It is requisite, that one or two Ministers be present (as farre as it shall be possible) at the ordinary distributions of the said Monies, but most necessarily at the making up of the accompts.

3. The people shall be advertised of the said giving in of accounts, to the end, that it be free for any body to be present, as well for the discharge of those that have the handling of the said monies, as also to shew to every one the necessity both of the Church, and of the poore, and that thereby the endeavours and readinesse of every one, may be encreased to contribute the more willingly thereunto.

4. To hinder and prevent the disorders, which dai'y doe happen by reason of the attestations or testimonies commonly granted to the poore; every Church shall endeavour to keepe and maintaine their owne poore: and in case that any one thereof shall be driven or constrained to travell for his owne affaires, the Ministers shall then diligently examine in their Consistories, whether or no the causes are just, and in that case grant them letters of recommendation, directed to the next Church, that lyeth on the way of the place they will goe unto, in which letters they are to specifie the name, age, stature, haire, and the place where they travell unto the cause of their Journey, and the assistance and subvention given them, not forgetting the date, both of the day and yeare, and these letters shall bee received and kept safely by the Church, unto which they are directed and sent, giving them others to the next Church, and all attestations granted them formerly, may be torne.

CHAP. V.

Of the Consistory.

The first Article.

THere shall bee in every Church, for the conduct and ordering thereof, a consistory, compounded of certaine persons, to wit, of the Pastors and Elders: And of this company, as also in all other Ecclesiasticall Assemblies the Pastors are to be the Presidents.

2. As for the Deacons, whereas, for the necessity of the time, they have hitherto successfullly beene employed by the Churches in the ordering and government of the Churches; as likewise those that have the Office of Elders; Therefore those, that hereafter shal thus be chosen or continued, shall together with the Pastors and Elders have the ruling and government of the Church; and for the same cause they shall alwayes and ordinarily assist in the consistories, as likewise at the conferences and Synods, if by their consistories they be sent thither.

3. In places where the exercise of the Religion is not established, the faithful are to be exhorted by the conferences, to have amongst them also some Elders and Deacons and to follow the Discipline of the Church: And the said Colloques or conferences shall advise, unto which Church they may be appoynted for their commodity and the entertainment of the Ministry: And this being done, it shall not be in their free will to forsake or depart from the said Churches, without communicating their desire and intent with the conference.

4. In every Church shall be but one consistory: Neither shall it be lawfull to set up or establish any other counsell for what Church businesse soever. And if in any Church some other counsell should be found established, severed from the consistory, the same shall speedily be taken away. Yet nevertheless the consistory may some times call to assistance such persons of the Church; as shall be thought good, when occasion requires it: But yet there shall be no where else entreated or handled of any Ecclesiasticall businesse, except in the place, where ordinarily the consistory doth assemble and meet.

5. The consistory shall alwayes have the freedome to admit the father and son, or two brothers into the selfesame consistory; unlessse thereto some im-

pediment from elsewhere, wherof the conference or Provinciaall Synod shall take knowledge and have the decision.

6. A Magistrate may be called and employed in the charge of an Elder in the consistory, so that the execution of one of the functions doe not hinder the other and bring no prejudice to the Church.

7. It is likewise left to the prudence of the consistory to call & admit into it the Proposers or disputants, though they have no other charge in the Church, but yet not without waighty reasons and considerations, and especially upon good considerations and assured knowledge of their deserts and wisdom. And then the said Proposers shall be there, not to have their votes in the deliberations of any affairs, but only that by their presence they may grow the fitter and better enabled and experienced for the conduct and government of the Church, when God shall call them thereunto. Yet nevertheless it is left to the discretion of the Pastors to aske their advice (for a tryall of their sufficiency) which notwithstanding ought not to be done without great advisednesse, circumspection, and promise also to keepe it secret.

8. The government of the Church shall be ruled according to the Discipline as hath beene determined and settled by the Nationall Synods. Neither may any Church, Province or particular Country make any order or Law, that be not conformable and agreeable in substance to the generall Articles of the said Discipline. Therefore and to that end the Articles of the Ecclesiasticall Discipline shall be read in the consistory at least at every time when the Lords Supper is celebrated, and the Elders and Deacons shall be exhorted, that every one have a true Copy to peruse and study the same at home privately and at leisure.

9 The knowledge of scandals and the censure or judgement thereof belongeth to the Company of Pastors and Elders: and yet the same may not be refused either to the whole consistories or to the greater part thereof. Nevertheless the refusal shall be valuable against particular persons of the said consistories, whether they be Pastors or Elders, if the consistory admit the said recusation: and this being judged, they shall proceed further in the cause, notwithstanding what appeale soever be interposed upon the admission or rejection of such refusals or recusations.

10. The custome which hath beene used in some Churches to make both generall inquisition and censure of faults in the Assembly of the people, and in the presence both of men and women, being condemned by the Word of God, the Churches shall be warned henceforth absolutely to forbear it, and to be content to follow, in matters of this punishment of reprehension and censure, the order set downe in the Word of God.

11. The Elders shall also be advertised to make no report of faults to the

consistory without good cause and proofes: And no body also may be called before the consistory without sufficient reason and occasion.

12. In the execution of the Ecclesiasticall Discipline both the formalities as well as the termes which commonly are used in Courts of civill jurisdiction, are to be forborne as much as can be.

13. The consistories may exhort, nay summon in the name of God, the faithfull to speake and discover the truth: because thereby the authority of the Magistrate suffereth no derogation nor disparagement. And there is likewise not to be used any formality or solemnity usually kept in the taking of an oath, required by and yeelded unto the Magistrate.

14. In differences that happen, the parties shall be seriously admonished, by faire and friendly meanes to agree and be againe friends. But the bodies of the consistories are neither to assigne or appoynt, nor be themselves, Arbitrators. And if some of the said bodies of the consistorie are called to be Arbitrators, they shall then appeare and be onely as particular men and in their private name.

15. If it befalleth, that besides the admonitions usually made by the consistories to such as have done amisse, there be some other punishment, or more rigorous censure to be used: It shall then be done either by suspension, or privation of the holy Communion for a time, or by excommunication and cutting off from the Church. In which cases the consistories are to be advised to use all prudence and to make distinction betwixt the one and the other: as likewise to ponder & carefully to examine the faults and scandals that are brought before them, with all their circumstances, to judge warily of the censure, which may be required.

16. The suspension from the holy Communion may be used for the greater humiliation of the sinners, and to make them more sensible of their faults. And neither this suspension, nor the reasons thereof are to be published before the people. No more is the restitution of a sinner to be notified, except the sinners were Hereticks, contemptors and scorers of God, Rebels to the consistory, Traytors to the Church: *Item* those that are attainted and convicted of Crimes deserving corporall punishment, and which bring great scandall to the whole Church: *Item* those also that contrary to the remonstrances made unto them, shall marry in Popery: Fathers and Mothers that marry their children with Papists; and also those that carry them thither, or present other mens children there, to be christened. It being necessary, that such persons, although there may appeare in them some beginning of repentance, be speedily suspended and deprived, for some time, of the Lords Table, and that the said suspension be declared unto the people, to the end both that they may the more be humbled and induced to true re-

penitance, and likewise that the Church of God be disburdened and cleared of all blame and reproach; and withall that others may be made afraid and taught by such examples, to keepe themselves free from the like faults.

17. If the sinners by those suspensions doe not mend, but remaine obstinate and impenitent, then after a long expectation and frequent admonitions made unto them, they shall be proceeded against by publicke exhortations, made by the Minister unto the people three severall Sundayes, the said sinners being named, if it be need, that they may receive the more shame, and every one may be advertised to pray God for them, & so to try by all means to bring them back to penitence and acknowledgement of their sins, thereby to prevent the cutting off and excommunication, which cannot be proceeded unto, without great grieve and sorrow. Now if for all that a sinner doe not convert; him selfe, but doe persever in his hardning, obstination and stubbornesse, then on the fourth Sunday, the Minister shall publicly say, that it is declared unto the said scandalous and obdurate person (who is then to be named) that he is no more knowne as a member of the Church, cutting him off from the Church, in the name and authority of our Lord Jesus Christ and of his Church, using this or the like other forme, as shall be advised of by the Consistory.

18. Henceforth all sentences of Excommunication, confirmed by the Provinciaall Synode, shall remaine firme and stable: as also all sentences of suspension from the Lords Table without nomination, pronounced by the Consistorie; although he that thus is suspended should appeale to the Conference or Provinciaall Synod.

19. Such as, to give themselves and adhere unto Idolatry, have forsaken the profession of the true Religion, if they doe persever and persist in their Apostacie after due endeavours used for bringing them backe unto the Flocke, shall publicly be denounced and declared Apostats: to wit, those that of late are thus revolted and fallen off: unlesse the Consistory do judge, that by naming of them, some great and notable danger might entue for the Church. In which case there is nothing to be done without the advise of the Synode of the Country. But as for those that long since are revolted, the publication of their denomination is remitted to the wisdom of the Consistories.

20. In publicke faults, to wit, in such as are effectually committed and knowne by the most part of the people, the restitution of the sinner shall be made upon the publicke acknowledgement of his fault, though hee have beene already punished by the Magistrat.

21. Seeing that whoredome doth bring a spot & blemish of infamy, especially on women, the knowledge of such scandals is remitted to the prudence of the Consistorie.

22. Publicke acknowledgements are to be made no otherwise then personally by the offender; where the sinner shall openly shew himselfe, and give testimony of his repentance.

23. If the sinner, that hath beene suspended by the Consistorie from the Lords Table, and whose suspension hath not been notified unto the people, shall present himselfe before the Consistorie, and aske to be reconciled & restored, and make his repentance truly to appeare, he then shall be restored and againe received, without any further publick acknowledgements.

24. He, whose suspension hath beene signified unto the people, and whose repentance is knowne by the Consistorie, and avowed by true and good fruits and sufficient testimonies, shall thereupon publickly be reconciled with the Church; making acknowledgement of his fault.

25. Those that by reason of the hardning of their hearts, and their stubbornesse in their faults, have beene cut off from the Church; shall not easily or slightly be restored and reconciled againe. But after a long and sufficient proofe of their repentance, they shall be heard in the Consistorie, and if they crave and request to be againe received into the peace of the Church, acknowledging their faults, the denunciation thereof shall be made unto the people, to move and induce them to pray and praise God: And some time after they shall be presented before the whole Congregation, to confesse and doctest their former faults and rebellions, craving pardon of God and his Church: and thus they shall be reconciled with publicke joy and prayers.

26. Those that being of one Church fall into Idolatrie, and come afterwards to dwell in another Church where their fault is not knowne, shall onely make acknowledgement of their fall in Consistorie, with condition; that if ever they returne to the said Church which they have offended, they also shall there publickly acknowledge their fault: it remaining nevertheless in the discretion of the Consistorie, other wise to proceed with them; if it shall be thought expedient for the edification of the Church.

27. All faults acknowledged and repaired, shall be blotted out of the bookes of the Consistories, except those, which being joyned with rebellion, have been censured by suspension from the Lords Table or by Excommunication.

28. The Consistories are not to give testimonies to the Magistrat by Acts or otherwise: neither are particular persons of the Consistorie to reveale to any body the confessions of penitent and repentant sinners, who voluntarily and of their owne free will, or upon admonitions and exhortations made unto them, doe confesse and acknowledge before them their faults, except in matters of high treason.

29. Against those, who making profession of the Religion, shall call or cite Pastors and Elders, or a whole Consistorie in body before the Magistrate, to make them witnesses against any delinquents, that have confessed their faults unto them, shall be proceeded by Ecclesiasticall Censures.

30. Concerning the crimes that may be declared and laid open unto the Ministers, by such as desire or aske counsell and comfort, it is forbidden to the Ministers to reveale the same, except in cases of treason, least some blame might thereby be drawne upon the Ministry, and hinderance to the sinners, to make a free confession of their sinnes.

31. If one or more of the people should cause or stirre up strife, controversies or contentions, to disioyne and breake the union of the Church, concerning some point of our Doctrine or Discipline, or about the method, manner or stile of the Catechisme, of the administration of the Sacraments, or publicke Prayers, and the blessing of Matrimony; and that particular admonitions could not sufficiently remedy the same: then shall the Consistorie of that place endeavour speedily to determine and appease all debate without noyse, and with all meekenesse and sweetnesse by the holy Word of God. And if thereupon the opposers and contentious persons will not rest quiet: then shall the Consistorie put the businesse over unto the Colloque or Synodes, having first and formost caused the said opposers to make a promise, expresse and inrolled, not to spread ought of their opinions in any manner or way whatsoever, untill the said Convocation and Assemblies have heard them, upon paine to bee censured and proceeded against as Schismaticks; reserving neverthelesse the liberty for them, to conferre with the Pastours and Elders, if they have not beene sufficiently taught and instructed. And in case the said Contendours and contradictors should refuse to make the said promises, they then shall be censured as rebellious persons, according to the Discipline: And the Colloque or Conference, being assembled about them, shall proceed against them as above. And if such contentious opposers, after they have beene heard and refuted with all patience, doe rest satisfied and content, the whole businesse shall be inrolled: otherwise, the Provinciaall Synode shall be required to come together, though extraordinarily, if it be need, at such time and place as the Consistorie shall thinke fittest, upon the said promise reiterated by the contradictors. And the Synode being assembled, shall formost with ripe & mature consideration, advise and resolve about the matter, place, time, and persons, whether it be expedient, needfull & behovefull, that the Conference or dispute with the said opposers and contendours be made in the ptesence of the people publickely and openly, and that whosoever of the assistants and standers by will speake, shall be heard. Yet so that the decision

sion and determination of the controversy belong to none else then to those of the Convocation of the Province: all according to the order set downe in the Discipline. And if then the said contradictors will not submit, they, after the like promise, as above said, shall be put off and sent to the Nationall Synod, ordinarily, or, if necessity doe urge and require, extraordinarily called and assembled together; where they shall be heard with all holy liberty, and an absolute and finall resolution shall be taken by the Word of God: Which resolution and decision if they shall refuse to give their consent and agree unto in every poynt, and with an expresse disclaim and renouncing of their enrolled errors, they shall then be cut off from the Church.

32. A Pastor or Elder, who breaking the union of the Church, or causing any strife or contention about some poynt of Doctrine or Discipline, which they have before subscribed unto, of the administration of the holy Sacraments, or of the form of the Catechisme, or publick prayers and benediction of marriage, would not yeeld to what the conference shall determine, shall presently bee suspended from his charge and imployment, to be proceeded against at the next Provinciaall or Nationall Synod.

33. Memorials are to be made and kept in every Church of all notable and worthy matters concerning Religion; and at every conference one Minister shall be deputed to receive and bring the same to the Provinciaall Synod, and from this to the Nationall Assembly.

CHAPTER VI.

Of the Union of the Churches.

The first Article.

NO Church may pretend primacy or domination over the other; neither one Province or County over the other.

2. No Church may doe or dispatch any matter of great consequence, where the interest or dammage of other Churches might be comprehended; without the advice of the Provinciaall Synod, if it can possibly be assembled. And if the businesse should be urgent, then shall that Church communicate it with, and take the advice and consentment of the other Churches, of the same Country or Province, at least by message and Letters.

3. The Churches and the particular persons thereof shall be advertised not to depart, sever or disperse themselves for what persecution soever doe hap.

happen, from the blessed Union of the Church; to procure or get a particular peace and liberty. And whosoever doth otherwise, shall be censured, according as the conferences, and Synods shall judge expedient and necessary.

4. The Disputations and debating about the Religion with the Adversaries, ought to be ruled and governed, so that those on our side be never the first aggressors or assaultors. And if they be engaged into a verball disputation, then shall they only use the rule of the holy Scripture, not admitting the writings of the Ancient Doctors for the judgement and decision of the Doctrine. Neither are they to enter into any orderly disputation, unlesse it be done in and by writings, respectively delivered and signed. As for a publicke disputation, none is to undertake the same without the advice of their Consistories and of some number of Pastors, who to that end shall be made choice of by the conferences and Provinciaall Synods. And no generall disputation or conference is to be held, or entred into, without the advise of all the Churches assembled in a Nationall Synod, Upon paine for the Ministers, that doe the contrary, to be declared Apostates and desertors of the Union of the Churches.

5. The Churches ought to understand, that the Ecclesiasticall Assemblies, as well of conferences, as Provinciaall and Nationall Synods, are the bands, props and supporters of the concord and Union against all Schismes, rents, Heresies & many other inconveniences, to the end that they use all possible endeavours and duties, and apply all meanes, that the said Assemblies may be continued and entertained. And in case some particular Churches or persons would not contribute to the charges, which are needfull and requisite, to gather and come unto the said Ecclesiasticall Assemblies, the same shall be severely censured, as desertors of the holy Union, which ought to be amongst us for our common preservation. And also the Ministers, that are not careful herein, shall be earnestly censured by the Provinciaall Synods.

CHAP. VII.

Of Colloques or Conferences.

The first Article.

IN every Province or Shire shall be a partition of Churches, according to the number thereof, and of the places into certain Companies or conferen-

called Colloques, of such Churchmen are nearest to one another, which distribution shall be made by the authority of the Provinciaall Synode. Thus such neighbouring Churches shall meete and assemble themselves in Conferences every yeare twice, if it can be, or rather foure times, according to the antient order; the appointment whereof is left to the wisdom of the Shires or Counties. And at those Conferences are to appeare the Ministers with one Elder of every Church.

2. These Assemblies and Conferences are to be held to advise together how to compose all differences and difficulties, that may happen in the said Churches, as it is ordained by the Discipline: and generally to consider and take order for what shall be found expedient and necessarie for the good and entertainment of the said Churches.

3. And there likewise are the Ministers to propound the Word of God, each one at his turne, that thereby it may be seene what indeavour and duty every one useth for his exercise and advancement in the study and learning of the holy Scripture, and in the methode and fashion to handle the same.

4. The authority of Conferences is submitted to the authority of the Provinciaall Synod; as that of the Consistories is under that of the Colloques.

5. The Conferences and Synodes shall advise to limit the extent of the places, where every Minister is to exercise his Ministry in.

6. At the ending of the Conferences kind and brotherly censures are to be used, as well of the Pastours as of the Elders that are present, in all things that shall be thought good and fit to admonish and reprove them of.

CHAPTER VIII.

Of Provinciaall Synodes.

The first Article.

IN every Province or Countrey, the Pastors of every Church shall come together, every yeare once or twice, if it can be, as the wisdom and discretion of the Synode shall appoint.

2. The Ministers are to bring along with them, one or two Elders at most, chosen by the Consistories; and the said Ministers and Elders shall shew some evidence of their message, and if the Minister comes alone, then shall there be had no account nor respect of the memorials he bringeth; nei-

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ther shall be made any account of those that are brought by an Elder, if he comewithout the Pastour. And this is to be observed in all Ecclesiasticall Assemblies. If they cannot come, then they are to send their excuses by letters, whereof the Brethren that are there met, are to judge, and they shall also send their memorials signed by one Pastour and one Elder. Those that faile to come to their Conferences and Provinciaall Synodes without lawfull cause and excuse, shall be censured; And the said Colloques or Provinciaall Synodes are to judge definitively of their actions, and dispose of their persons.

3. Churches that have many Pastours, are to send and depute them alternatively or by turnes to the Conferences and Synodes.

4. The Ministers and Elders, deputed to the Conferences and Provinciaall Synodes, are to goe at the common charges of their Churches.

5. The Churches that refuse to pay and beare the charges, and pay the meanes for their Ministers comming to the Conferences and Synodes, shall be advertised and warned to do their duty, and if they faile therein, so that the Pastors be forced to transport themselves thither at their owne costes, after two or three severall admonitions they shall be bereaved of the Ministry, and the expences made on that occasion by their Ministers, shall be paid againe by the Churches to which they were sent: reserved the redresse, which they may require and sue for from the ungratefull Churches, according as the Provinciaall Synode shall find fit.

6. When any difference or controversie shall happen betwixt the Church and the Pastor thereof, and that for the taking up of the same, the Church shall have been twice advertised of the day and place of the Conference or Synode, and refuseth to appeare: the said Conference or Synode, notwithstanding the absence of one of the parties, may proceed to a judgement and determination.

7. In every Synode, as well Provinciaall as Nationall, shall by common agreement be chosen (with low votes) one of the Pastors to preside, with a Scribe or Secretary or two. This Presidents charge shall be to rule and moderate the whole Action, to give advertisement of the daies, places and hours for the Assemblies and meetings at the Sessions of the Synode, to propound and make overture of matters that are to be deliberated of, to gather the votes of every particular, to declare the major part, and to pronounce the conclusion. Item to cause every one to speake and deliver his opinion in good order and without confusion, to impose silence to the contentions, and if they will not obey, to cause them to avoyd the roome, that advise may be taken about their censure; to make the remonstrances and answers to those that aske counsell, or have sent letters to the Synode. Moreover to
preside

preside at the censures that are given at the end of the whole Action, all according to the advise of the Assembly, and not otherwise. And this President himselfe shall be subject to be censured. This Office of his shall end with the end of the Synode: and the following Synod shall have the liberty to elect againe the same or any other President. In like manner are the Moderatours of the Conferences to governe and behave themselves.

8. The Elders deputed by the Churches shall have their votes as the Pastours: and the Elders of the place where the Synode is assembled, may also assist and be present at the Sessions, and propound in their ranke. Nevertheless onely two of them shall have their votes, the better to prevent confusion.

9. Whatsoever shall be determined, concerning the government of the Churches of their Shires or Counties, shall be brought before the Nationall Synode.

10. Whereas many, to decline or delay the effect of the censure of their faults, are wont to appeale from one Ecclesiasticall Assembly unto the other, nay also to the Nationall Synode, whereby the same is taken up and busied with the decision of their affaires more then of other busiesses: therefore all differences, included in a Shire or County, shall henceforth be judged and definitively decided (without any further appeale) by the Provinciaall Synode thereof; except onely matters of suspensions and depositions, both of Ministers, and of Elders and Deacons; and the chagement of Ministers from one County into another, and from one Church to the other. Item the exchange and translation of a Church from one Colloque or Conference into another; as also matters concerning the Doctrine, Sacraments and the generality of our Discipline. All which causes may from degree to degree, goe at last to the Nationall Synode, which hath the definitive and finall judgement and decision.

11. When any variance should befall betweene two Provinciaall Synodes, then shall they agree for the gathering of a third, to make an agreement.

12. The Deputies of the Churches shall not depart from the Synode without leave and taking with them the decisions and determinations there made.

13. The authority of the Provinciaall Synodes, is submitted to the Nationall Synodes authority.

14. The Synodes in every Province or County, shall disseminate memorials and lists of the widdowes and children of the Ministers deceased in the service of their Churches, that they may be relieved and maintained at the common charges of the said Churches of every County, as farre as their

necessity may require. And where the Country should be ungratefull, the Deputy thereof shall report the same to the Nationall Synode, that provision and order may therein be taken accordingly.

15. As for the Colloques or Conferences and the Provinciaall Synodes, the ordering thereof shall be according to the government of the Provinces, none pretending any preheminency or preferment before the other. And for this time, this shall be the distinction of the Provinciaall Synodes.

1. The Isle of France, The Countries called *Pays Chartrain, la Brie, Picardie, and Champagne or Champanie.*

2. *Normandie.*

3. *Brittanie.*

4. *Orleans, Blaisois, Dunois, Nivernois, Berrie, Bourbonnois, and the March.*

5. *Touraine, Anjou, Loudun, le Maine, Vandomois, and le bas (or lower) Perche.*

6. *Upper and lower Poitou.*

7. *Xaintonge, Onix, the Towne and Government of Rochelle, Angoumois.*

8. *Perigord, Gascoigne, Limosin.*

9. *Upper and Lower Vivarais, with the Velay and Forreft.*

10. *The Country of Bearne.*

11. *Low Languedock, to wit, Nismes, Uzes, Montpellier, as farre as to Beziers inclusively.*

12. *The Seuenes, and Guevandun.*

13. *The rest of Languedock and upper Guyenne, Thoulouze, Carcassonne, Quercy, Rouergue, Armagnack, upper Auvergne.*

14. *Burgundie, Lyonnais, Forest, la Marche, Beaujolois, Viogay, Bazay, Veronay.*

15. *The Provence.*

16. *Delphinat and the Principality of Orange.*

And if it fall out, that for the commodity of the Churches, it would be requisite to divide one into two or more, or to joyne and reduce many into one, The same shall be resolved on, and done at the Provinciaall Synode, whereof the Nationall Synode shall afterwards be advertised.

16. A Minister deputed by a Provinciaall Synode to goe to a Synode or Conference of another Province or County, for some common or publicke affaires, shall have a deliberative vote; Not onely in the affaire, he is sent and come for, but also during the whole Action, unless there be entreated of his owne particular businesse.

CHAPTER IX.

Of Nationall Synodes.

The first Article.

Nationall Synodes are to be convoked and assembled from y^eare to y^eare, as farre as is possible : and for the Convocation thereof, this order shall be followed, that at the end of every Nationall Synode be chosen one Province or Countie, to have the charge and care to appoint the day and place unto all the rest of the Next Synode.

2. Some difficultie hapning in one Countie, then shall the same carefully give notice thereof unto that which hath the charge of the Convocation, to the end that this, taking order for the said Convocation, give also advise thereof to the rest of the Shires, that by this meanes every one may come the better instructed, and readier for the necessary resolution.

3. Whereas in these dayes it is a hard matter, yea also dangerous to assemble a Nationall Synode in great number of Ministers and Elders : It is found fit (so this time onely and during such difficulties) that the Brethren being met in every Provinciaall Synode, doe make choyce of two Ministers and two Elders, the most experienced and best versed in Church affaires, to be sent in the name of the whole County or Shire : which Deputies are to come with sufficient testimonies, and furnished with good instructions and memorials signed by the Moderatour and Clerke of the Provinciaall Synode. And that there betall no want of appearing, there shall also be named three or foure other Pastors and as many Elders, so that if the first appointed should be hindered to performe the journey, others may succeed and supply their places.

4. The Provinciaall Synods are not to set a certain term: unto the said Ministers and Elders that are deputed to the Nationall Synod for their return: But are to permit them to remaine and assist at the said Synod, as long as it shall be needfull : And the charges of the said Deputies are to be borne by the said whole Province or County.

5. At the beginning of the Nationall Synods shall be read the Articles of the Confession of Faith and of the Discipline.

6. Least the Nationall Synod might be interrupted by, and busied about questions, already decided in the Acts of former Nationall Synods: the Pro-

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vinciall Synods are advertised carefully to peruse the Acts of the said former Nationall Synods, before they dresse or set downe their Instructions and Memorials, and to send nothing that is not common and generall to all Churches, or deserve otherwise the resolution of a Nationall Synod.

7. It is in the power of the Nationall Synod definitively to decide, resolve and determine all Ecclesiasticall matters: The Provinces or Counties having aforehand beene advertised thereof by that which had the care to assemble the Synod, as much as can be.

8. The resolutions are to be made by the Deputies of the Shires. And if there appeare other Ministers and Elders, besides the said Deputies, they then shall also have liberty to propound what they see should be done: But they shall have no deliberative nor decisive votes.

9. Those that appeale from Provinciall Synods to a Nationall, shall be bound to appeare personally, or to send ample memorials with lawfull and sufficient excuses for their not appearing: And in want hereof the former sentence pronounced against them by the Provinciall Synod, shall be ratified. The like course is to be held with the appeales from consistories to conferences, or from conferences unto Provinciall Synods.

10. The Provinciall Deputies are not to part without taking along the resolutions of the Synods signed by the hands both of the President and Secretary. And within a moneth after their returne, they are to give notice thereof to the conferences of their County, that they may send for Copies of the Acts of the said Synods, at the charges of the said conferences.

11. That the Acts of the Synods be preserved and kept, and that they may serve in time to come for the decision of such questions, as may be propounded in Nationall Synods: Therefore the said Acts both of the time past and future, and all others concerning the Synods, together with the Articles of the Discipline and the Confession of Faith of the Reformed Churches, shall be put, and left to be kept, in the hands of the Deputies of the Province or shire, that is named for the appoyntment and convocation of the next Nationall Synod: And the said County shall be bound to keepe and bring them unto the Synod.

12. At the Nationall Synods, before they part one from the other, shall be used a kind and brotherly censure amongst all the Deputies, as well Ministers as Elders, onely of as much as may have happened during the Action, and in generall of their Counties: And after all this they all shall celebrate and receive the holy Communion of *Our Lord Iesus Christ*, for a testimony of their Union, but so that it be done with the whole Church, where they are assembled, which to that end shall be forewarned to prepare themselves dutifully to so great a worke.

CHAP. X.

Of the holy exercises in the Congregation of the Faithfull.

The first Atticle.

Orders must be taken with, and correction given unto, the irreverence which often is scene in many persons when they are present at publicke or private prayers; who doe not uncover their heads, or kneele not; which is a thing repugnant and contrary to piety and godlinesse, giveth insuspition of pride; and may scandalize the godly. Therefore the Pastors, Elders and heads of families are advertised and exhorted, diligently and watchfully to endeavour that during the said Prayers every one (without any exception or acceptation of persons) by these externall tokens give testimony of the humility and lowlinesse of his heart; and of the homage he doth to God, except onely such as are hindered by some sicknesse or other wise; the judgement whereof is left to the witness of his owne conscience.

2. The Congregations of the Faithfull being commanded to sing the praise of God, and to comfort and fortifie themselves by the use of the Psalms, they are also bewarned to carry the same with them to the Congregations: And whosoever (out of scorne or contempt) neglecteth to have them, shall be censured: as those also that do not uncover their heads whilest the Psalme is sung, and as well at the beginning as at the end of the Sermon, and likewise during the celebration of the holy Sacraments.

3. In the time of a bitter persecution or of Plague, Famine or other great Visitation and affliction. Item when an election is in hand of some Ministers of the Word of God, and when it is question to come to a Synod; at such times, if necessity doe require it, may be appointed and denounced one or more dayes for publicke and extraordinary prayers, together with a Fast, but so that it be done without scruple, troubling of consciences or superstition, all upon pregnant reasons and considerations. And the Churches are admonished to conforme themselves the one with the other for the celebration of the said Fast, as much as can be done with and according to the commodity of the times and places.

4. The Churches that are wont, besides their Sermons, to have extraordinary

nary prayers both at the morning and evening of certaine dayes, upon which is no preaching of the Word of God, or have onely evening prayers every day, are exhorted, in this poynt to conformance themselves with thole that have not the same custome, the better to stoppe and prevent all superstition that might ensue, and the carelesnesse, negligence and contempt, which oftentimes is seene to fall out, both about domesticall Sermons and prayers: seeing the publicke and extraordinary ones ought to be reserved and used for the times of necessities and afflictions, as is also the publicke Fast, for an extraordinary remedy, whereof the use ought not to be too common; of which reasons the people where this custome is, shall be advertised by their Pastours, to take the same away without scandall, and the heads of families are carefully exhorted to have in their houses without omission, both morning and evening prayers.

5. To prevent all superstitions, neither Prayers, nor Sermons nor Almes are publicly to be held at funerals or burials: and those that follow the corps, shall be exhorted, to behave themselves with all modesty during their accompanying or attendance; meditating according to the subject then presented before them, both the manifold miseries and the shortnesse of this transitory life, as likewise the hope of the everlasting blessednesse.

6. Forasmuch as mourning doth not consist in the apparels, but in the hearts, the faithfull are admonished to use also therein all modesty and to forbear and reject all ambition, hypocrisie, vanity, and superstition.

CHAP. XI.

Of Baptisme.

The first Article.

THe Baptisme that is administered by him that hath no calling nor commission, is quite null, and of no force.

2. A Doctor in a Church may neither preach nor administer the Sacraments, unlesse he be Both Minister as well as Doctor.

3. A paynim or heathen and a Jew, of what age so ever he be, is not to be Baptized before he be instructed in the Christian Religion, and shew himselfe such by his Confession.

4. Children of Fathers and Mothers of the Roman Church, and of such

as stand excommunicated, shall not be received to Baptisme in the Reformed Churches, though they be presented by faithfull persons, unlesse the Father or (in his want & absence) the Mother give consentment and require it, and dismisse or yeeld up their authority, leaving or granting their right, concerning the Childrens instruction, unto the Godfathers, with promise to permit their Children to be instructed in the true Religion.

5. The Children of those that are called Sarrafins, Egyptians, or Gypsies, may be received at the Baptisme of the Reformed Churches, upon the foresaid conditions, and that moreover the Godfathers and Godmothers take upon them to bring up the said children; and so also that there be no presumption that they have already beene Christened: and after serious admonitions and remonstrances made to the Godfathers to take heed and earnestly to consider how they shall acquit themselves of the obligation and promise they make for them unto the Church.

6. No Christening or Baptisme shall be celebrated but in the Ecclesiasticall Assemblies, in places where a Church is publickly established: And where no publicke Church is kept or suffered, as also when Parents for infirmity sake are afraid to bring them to be Christened in the Assembly, the Ministers are prudently to consider and advise how far they ought to condescend and yeeld to the Parents. Howsoever there ought to be (upon such an occasion) a form of a Church or Assembly, & exhortations and prayers. But if there were no Church at all, and no company could be brought together, yet may the Minister not refuse, nor make difficulty to Christen the Child of faithfull Parents, when it is presented to him, with due prayers and exhortations.

7. Forasmuch as we have no expresse commandement of the Lord to take Godfathers and Godmothers to present our Children to the Baptisme: Therefore no expresse law can be imposed upon men to use the same. Yet neverthelesse seeing this custome is ancient and brought into the Church for some good end, namely, to beare witness of the faith of the Parents and of the Baptisme of the Child, to assume the instruction of the Child if death bereave him of his Parents; and likewise to maintaine the fellowship of the faithfull by a conjunction and band of friendship: Therefore such persons as will not follow this custome, but present their children themselves, shall be instantly exhorted to abstaine from all contention and strife, and to apply themselves to this ancient and usuall order, which is good and profitable.

8. Women are not to be received or admitted to present Children to the Baptisme, unlesse they be accompanied by a Godfather, and make profession of the Christian Religion.

9. No Godfather, that comes from any other Church, shall be admitted to present a Child to be Christened, if he bring not an attestation from his Church.

10. Those, that present children at the Baptisme, are to be of sufficient age, as of foureteene yeares at least, and have received the holy Communion: or if they are already older, and yet have not beene at the Lords Table, professe shortly to goe thereunto, and have duly beene Catechised.

11. Those that are suspended from the Lords Supper, shall not in the quality of Godfathers, present Children to be Christened, as long as their suspension shall endure.

12. The Pastors shall diligently exhort the Godfathers and Godmothers, to ponder and consider the promises they make at the celebration of Baptisme: As also Fathers and Mothers, to make likewise choice of Godfathers and Godmothers well instructed in the Religion, and leading a godly life and conversation, as farre as possibly can be; by meanes whereof it may appeare, that in case of necessity the Children may be well taught and instructed.

13. Those of the Religion, who by Deputies shall present Children to be Christened in the Roman Church, shall be sharply censured, as giving their consent to Idolatry.

14. As for the names that are imposed on Children, the Ministers are to reject (as much as it shall be possible, fit, and expedient) such names as are remaining from old paganisme: Neither shall they impose on Children those names, as in the holy Scripture are attributed to God; nor the names of Offices, as Apostle, Baptist, Angel, and the like. And moreover they shall exhort both Fathers and Godfathers to choose names approved in the holy Scripture, as far as they can. And in case they beare some particular affection to some other names, they may be accepted of, except those above mentioned, and such as signifie what is unseemely.

15. The Ministers shall admonish their Flockes to use modest and reverend behaviours, whilest the holy Sacrament of Baptisme is administered, and to the end that all contempt, which most of the people maketh thereof (by going either away and out from the Assembly, or behaving themselves irreverently and without respect, when the same is administered) may be prevented and removed: It hath beene advised, and found fit and good, henceforth to administer the holy Baptisme before the last benediction, or blessing be pronounced, and the people is therefore most earnestly to be told and taught, to shew the like honour and reverence at the administration of the Baptisme, as of the Lords Communion, *Since Jesus Christ* with all his benefits is offered unto us, in the one and in the other Sacrament,

16. The Consistories are to have an eye upon those, who without great causes and good reasons doe keepe their Children long from being Christened.

17. Although a faithfull husband have a wife of the contrary Religion: Yet neverthelesse he is not excusable if his child is presented at the Baptisme in a Roman Church. He therefore shall not be admitted unto the Lords Table, except he have endeavoured with all his power to hinder it.

18. The Christenings shal be diligently enrolled and kept in the Church, with the names both of the Fathers and Mothers, Godfathers and Godmothers and the christened Children, signed by the Ministers, that christened them. And the Fathers and Godfathers shall be obliged to bring a bill containing all this, as also the Childs birth-day.

19. The names of the Fathers and Mothers of Children begotten by unlawfull conjunction, shall also be enrolled in the Booke of Baptismes, as far as they can be discovered; except of those that are borne by incest, to extinguish the memory of so enormous a wickednesse; and in that case it shall suffice to name onely the Mother with him and her that present the Child to be Baptized; and in all such unlawfull accidents, mention shall be inserted, that the Children came without a lawfull marriage.

CHAP. XII.

Of the Lords Supper.

The first Article.

VV Here no forme of Church is yet established, there the Lords Supper shall not be celebrated. 1. Children under the age of twelve yeares shall not be admitted to the Lords Table, and it shall be at the Ministers discretion to judge of such, amongst those that are past that age, as may be sufficiently instructed to be thereunto received.

3. Priests, Fryers, Monkes and other Churchmen of the Roman Church, shall not be admitted to the holy Communion, unlesse they first have made a publicke acknowledgement of their former life and profession.

4. Incumbents or beneficed persons, bearing the name and title of their benefice, and those that either directly or indirectly meddle with Idolatrie, whether they enjoy their benefices under their owne hands, or in other mens hands, shall not be received to the Lords Supper.

5. The Ministers are to be advertised not to receive to the holy Communion any man of other Churches, that hath not a sufficient testimony of his Pastour, or in want thereof from an Elder, as farre as can be.

6. A person that is dumb and deaf, that by signes and evident testimonies and gesture, sheweth as much (as he can) his piety and Religion, may be received to the Lords Supper, when after a long experience and holynesse of life the Church can perceive, that he hath faith and true knowledge of God.

7. The bread of the Lords Table is to be administred to those that drink no wine, making protestation, that they do not abstaine from it out of any contempt, and using such endeavours they can in taking and approaching the cup, to prevent all scandals.

8. It is free for the Pastours, distributing the bread and wine, to use the wonted words; it being an indifferent thing, so that all be done and used to edification.

9. The Churches shall be advertised, that it belongeth to the Ministers, to administer also the cup as farre as it is possible.

10. Whereas divers persons that are sicke, present themselves at the administration and distribution of the holy Communion, for which cause many make difficulty to take the cup after them; therefore the Ministers and Elders are advised, prudently and discreetly to take such care and good order, as doth conduce to so holy an action.

11. Such as having beene long time in the Church, will not come to the Communion of the Lords Table, if they doe it out of despect, or for feare to be obliged to renounce all Idolatrie, shall after divers admonitions, proving fruitlesse, be cut off from the body of the Church: but if it is by reason of some infirmity, they shall be for some time tolerated, untill they be strengthened.

12. Likewise those, that come to the Congregation onely at the day of the holy Communion, shall be rebuked and admonished to doe their dutie.

13. The faithfull that doe use to heare the Word of God in one Church, and receive the Sacraments in another, shall be censured, and brought to apply themselves to the next and most commodious Church, by the advise of the Colloque or Provinciaall Synode.

14. Although it hath beene a custome in most of the Churches in these parts, to celebrate the holy Communion onely foure times every yeate: yet it is much wished and desired, that it might be used more frequently, and yet with all due and requisite reverence and devotion: it being most be-
lievefull, that the faithfull people doe diligently practise, and still increase in

Faith.

Faith by a frequent practise and usage of this Sacrament, as the example of the Primitive Church, doth also invite us to doe. Therefore the Nationall Synodes are to take therein such care and order, as the good of the Churches may require.

CHAP. XIII.

Of Marriage.

The first Article.

Yong persons, that are under age, may not contract Matrimony without the consent of their Fathers and Mothers, or others, under whose power they are. And yet if their Fathers and Mothers should be so unreasonable, and voyd of understanding, as not to give their consent unto a holy and profitable worke; yea oppose themselves out of hatred to the Religion: then shall the Consistorie give such advise and counsell unto the parties, as shall be found fit and convenient.

2. As for such as are of age, though once married before, they nevertheless are to doe so much honour to their Fathers and Mothers, as not to contract marriage without acquainting them first therewith. And if they omit or faile to doe the same, they shall be censured by the Consistorie.

3. The faithfull that are of age, and enjoy their rights, are to be advertised and wayned by the Ministers in the publick Assemblies of the Church, not to engage themselves by promise to a marriage, unlesse it be done in the presence of their Parents and friends, neighbours and other good and godly persons. And whosoever shall doe otherwise, are to be censured for their levity and disrespect of the said advertisement. And it will be very convenient and meete, to make the said promises of marriage with the invocation of the name of God.

4. Fathers and Mothers, that make profession of the Religion, whose children being Idolaters, will mary wives of the same Idolatrie, shall be advertised (with all possible care) to turne their children and withhold them from such matrimones, and especially if they be not yet of their owne freedom, their Parents shall use their fatherly power and authority to hinder them. And if they cannot so much prevaile over them, then (being present at the passing of the contract of marriage) they shall protest, that they doe abhorre and detest the Idolatry, wherein their children desire more and

more to prostitute themselves. This being done, the said Fathers may give their consent or connivence to the promises and conditions touching the dowry and like matters: making also to appeare before the Consistorie the endeavours they have used to hinder the said marriage.

5. Henceforth words of the future time are to be used in promises of marriage and at bethrothings, and if they be used, shall not be esteemed so indissoluble, as the words of the present tence; seeing these words of the present doe not promise, but rather effectually make and conclude the marriage. Yet notwithstanding the said promises made by words of future time, are by no means to be broken or dissolved, without great and lawfull causes.

6. Concerning degrees of affinities, consanguinities and nearenesse in blood the faithfull shall not contract matrimony in a nearer degree then is set downe and permitted by the Kings Ordinance and Statutes.

7. It is no wayes lawfull, nor to be permitted, that any one goe to the Pope to aske a dispensation of the hinderances of marriages, concluded or to be concluded. Because by doing so his Tyrannie is ad vowed and approved: but in degrees that are not forbidden by God, and yet prohibited by Policie and humane Law, one may have recourse to the King.

8 These alliances and affinities, that are called spirituall, are neither comprehended, nor to be understood by the words of consanguinity or affinity in his Majesties Ordinances: and therefore they cannot hinder the parties to marry.

9. It is not lawfull to take to wife the sister of his late wife. For such matches are not onely forbidden by the Lawes, but also by the Word of God. And although it was ordained by the Law of Moses, that when the brother dyed without child, his brother should then raise up seed to his deceased brother: yet neverthelesse that Law, made for the people of Israell, was temporall onely, for the preservation of the Tribes and families of the people. But it is another thing with the Sister of a betrothed spouse deceased; because the Alliance is not contracted or fulfilled by commixtion of blood: And therefore such a marriage may be admitted and approved. Neverthelesse there is great care to be had, that neither the Magistrates nor the weake ones be thereby offended.

10 A man once betrothed cannot marry the mother of his deceased betrothed Spouse.

11. Likewise none can take to wife the Aunt of his wife, such a marriage being incestuous: and although the Magistrate should permit it, yet shall they not be blessed in the Church; whereof the Pastors are to take heed. And for the same cause is the marriage with the Neece or grand Neece of the deceased wife unlawfull and forbidden.

12. Neither

12. Neither can honesty and seemeliness permit nor suffer to marry the widdow of ones wives brother.

13. None shall be suffered, after the death of his wife, to marry her, with whom he hath committed adultery, whilst his wife did live.

14. Wh ereas the principall cause of Matrimony is to have issue, and to shun fornication: Therefore the marriage of a person, evidently knowne to be an Eunuch, shall not be admitted nor celebrated in a Reformed Church.

15. Marriages shall be propounded in the Consistory with sufficient attestation of the promises.

16. The Banes of matrimonie are to be asked in the places, where the parties are dwelling and knowne: and if they desire to keepe their wedding somewhere else, then where their Banes were asked, they are to take sufficient attestations of the publication of their three Banes.

17. The Banes shall be asked three severall Sundayes, in the places, where Sermons ordinarily are kept, and in other places when publicke exhortations and prayers are made. Howsoever the Banes are to be continued within two weekes, and after that time, and on the very third Sunday the weddings may be celebrated before the whole Assembly.

18. Those that desire their Banes to be published in some Roman Church, may doe it, if they so list, since it is a meere politicke businesse, wherein neverthelesse no necessity is imposed.

19. No body shall be married by the Churches, unlessse they have first received of him ample knowledge, and given their approbation.

20. When as one of the parties is of a contrary Religion, the promises of marriage shall not be received nor published in the Church, unlessse the party of the contrary Religion be first sufficiently instructed, that the same may with a good conscience publicly protest to renounce all Idolatry and superstition, and particularly the Masse, and desire and intend, by the grace of God, to continue the rest of his life in the purity of Gods service: and of this instruction the Consistorie of the Church, where the Protestation is to be made, shall take knowledge: and it shall not be lawfull for any Minister nor Consistorie to doe otherwise, under paine of suspension, year of deposition from the Ministry.

21. If one of the parties that desires to marry, is excommunicated, the marriage then is not to be admitted to the Church, unlessse the excommunicated person make first acknowledgement of his faults. As for those that are suspended from the Lords Table, the Consistory may give way and permit them to marry, notwithstanding the suspension, but yet not without taking notice of the cause.

22. The Banes of widdowes, that marry againe, shall not be asked in the Church,

Church, before at least seven moneths and a halfe be expired after the death of their husbands, to prevent scandals and inconveniences that might ensue.

23. The marriage shall publicly be blessed in the whole Congregation of the faithfull: and this is to be done by the Ministerie of the Pastors, and no body else.

24. It is meet and good for the order of the Church, not to solemnize a marriage on the dayes when the holy Communion is administred: and this order may not be broken without great cause; whereof the Consistorie shall take knowledge. Neither is any marriage to be solemnized on the dayes of a publicke Fast.

25. Those that being betrothed before they are lawfully married, have dwelled together, whether their fault come to light before or after their wedding is celebrated, shall make publicke acknowledgement of this fault, or at least before the Consistorie, according to the direction thereof: and if such a case befall before the day of marriage, then shall at that day such ceremonies or censures be used, as the Consistorie shall advise; except those that have dwelt together during the time of their ignorance, without contempt and disrespect of the Ecclesiasticall orders: those likewise that dwelt together whilst there was yet no Church established in the place of their abode or in that Country: all which persons are nevertheless to be called before the Consistorie, that their marriage may be ratified, blessed and notified to the Church, when the Consistorie finds it meete and necessary.

26. To prevent the inconveniences befalling by too long delaying of the nuptiall benediction, the parties, and those under whose power they are, are advertised not to delay the day of their wedding and solemne blessing longer (if it can be) then six weekes after the Banes.

27. All marriages shall be enrolled and carefully kept in the Church.

28. The faithfull, whose party is convicted of adultery, shall be admonished to reconcile themselves; and if they will not, then may be declared unto them the liberty which they have by the Word of God. Nevertheless, such a case happening in one that hath charge in the Church, hee shall not bee suffered to take againe his wife, and to execute his charge.

29. To rule the dissolving of a marriage by reason of adultery, the offended party and that hath committed no fault, may prosecute in judgement and before the Magistrate the party that hath offended, untill by a definitive sentence and judgement the same be convicted: And this sentence the offended party is to bring to the knowledge of the Consistory, whereupon he

he there may understand the freedome given him, according to the Word of God. But by reason of the difficulties of this time, the Ministers of this Kingdome are advised and counselled not to marry againe the parties, that otherwise have liberty to provide themselves elsewhere. And as for the party that hath sayled and offended, the same shall be proceeded against with great and mature deliberation before any liberty be granted.

30. If it befall that after the promises past, and before the full accomplishment of marriage, the betrothed woman shall be found to have committed Fornication before or after the promises were made, and it was not known to him that promised her marriage: Then after a definitive sentence, as above said, the Consistory may proceed to a new Matrimony: And on the other side the betrothed woman, shall have the like liberty, if it be found that the betrothed man have after the said promises committed uncleannesse.

31. Women whose husbands are gone from them, and remaine absent a long time either for trades sake or otherwise, may addresse themselves to the Magistrate, if they desire againe to marry.

32. Concerning wives of Priests, Fryers, and Monkes, that revolt and turne backe againe to Idolatry, (whence they formerly withdrew themselves) either singing Masses, or putting themselves againe into their Cloysters or Covents, they are advertised no longer to dwell with their said husbands, as long as they remaine Apostates, least they blemish and burthen marriage with infamy and reproach. Yet may they not marry with other men before the first marriage be dissolved by the Magistrate.

CHAP. XIV.

Of particular Rules and advertisements.

The first Article.

NOne shall be received to the Communion of the Church, that hath not first publickly renounced all Idolatries and Superstitions of the Roman Church, and particularly the Masse.

2. It is not lawfull for a faithfull man to meddle with any thing, where Idolatry is joyned withal; as with that which is called Bailemains, Offerings, or Spirituall renewes of the Church, to cause Masses, Vigils, or the like Offices to be sung; nourish Monkes or Fryers, that are onely ordained to serve superstition. But to hold Priories, Rents, Castle-wicks, or Tenures of Castle.

The Ecclesiasticall Discipline of the

file-ships, and Tithes, to sell the revenewes thereof to Church-men, inas-
much as they are their Temporall Lords, these are things indifferent and in
the liberty of those that will deale withall. Nevethelasse the faithfull are ad-
vertised, not to meddle with any such businesses, where any abuse may be
found in, and have appearance or shew of some ill consequence, Whereof
the Consistories and Conferences shall judge with all prudence and circum-
spection.

3. Those that by unlawfull meanes, as by the Popes bull, or purchase of
monies, hold some benefices, and likewise those that doe entertaine Idola-
try either directly or indirectly, are declared unworthy to be received to
the Communion of the Lords Table. As for the benefices, where one may
be provided with by right of advowson, whether it be provisionally from
the Lord and Lay Patron, or by collation of the Bishop: The Faithfull
are also to be advertised, not to accept of any that shall be offered with
what condition soever, whether secret, or expressed and manifest for some
service devoted to Idolatry.

Printers, Booke-sellers, Painters, and other Artificers, and in generall all
the Faithfull, and more particularly those that beare any Office in the
Church, are admonished, not to frame or make any thing of their Art or
Trade, that dependeth directly or indirectly on superstitions in the Roman
Church. And as for particular workes and businesses, and the corrections
that follow and lighten on them, the judgement thereof belongeth to the
Consistory.

5. Notaries, Judges, Secretaries, Clerks, and others, who by the duty of
their Offices are obliged to judge, subscribe and seale indifferently affaires,
that are presented unto them, are not to be reprehended for having judged,
made testaments, contracts or bargaines, and dispatched writings and let-
ters of matters that concerne Idolatry: neither also the Judges, for having
given judgement in causes that touch Ecclesiasticall goods, and the Kings
Edicts or Ordinances.

6. Arbitrators are by no meanes to meddle with matters concerning
Idolatry directly or indirectly.

7. Advocates or Counsellors at Law, Proctors and Attorneys, shall neither
plead, require nor give counsell in causes, that are meere and properly be-
longing to benefices: Yet neverthelesse they may plead and sue causes, that
concerne the execution of the Edicts or Ordinances, except in a case to esta-
blish the Masse, where the Protestants have Sermons.

8. The Bishops and their Commissaries or Chancellors, as also the Arch-
deacons, as are at this time, have no right or power at all, and neither Civill
or Temporall nor Ecclesiasticall jurisdiction in the Churches: But never-

thelesse because the Faithfull are forced to come and appaare before them to obtaine their right, which otherwise cannot be gotten, they therefore may addresse themselves unto them, being sent and so ordained by the Magistrate, to whom they are to make their first addresses.

9. Counsellors at Law, or Advocates, that are of the true Religion, are in no wise to plead before Episcopall Commissaries or Officials, except in cases, wherein ones right may be sought for and prosecuted before them, and in conformity to the former Article.

10. It is not lawfull in it selfe to practise and execute Temporall or Civill jurisdictions, Procurations, and Letters of Atturney in Ecclesiasticall Courts, when matters doe not concerne what there is called Spirituality.

11. The Faithfull shall not be suffered to get, take or send out Informations, Summons, or Excommunications, out of the Roman Church.

12. Because it is neither lawfull nor meet to goe to heare Sermons or Predicators of the Roman Church, or of any other persons that intrude themselves, without any lawfull calling, thereinto, the Flockes therefore shall be hindred and withholden by their Pastors, from going thither; and such as notwithstanding doe goe, shall be called before the Consistory and be censured, according to the desert and necessity of the case.

13. Lords, Gentlemen, and others, shall be admonished (in conformity of the Ecclesiasticall Discipline) to keepe and entertaine in their houses and families no scandalous or unreformable persons; and chiefly if they suffer Priests that sing Masse, or such others as teach strange Doctrines, and are broachers of new opinions and Sects; or if they take any such persons into their service.

14. Fathers and Mothers shall be exhorted, to be carefull in the instruction of their Children, which are (as it were) the Nurcery of the Church: And whosoever of them shal send their Children to the Schooles of Priests, Monkes, Jesuites, and Nuns, shall be proceeded against with all Ecclesiasticall censures. Those also that put their Children out to be Pages, or otherwise servants in houses of Lords and Gentlemen of the contrary Religion, are likewise to be earnestly admonished.

15. Such as have Brothers, Sisters, or other kinsmen or allies, that forsake their Cloysters or Covents, to serve God with liberty of Conscience, shall be exhorted to favour, assist and provide for them, according to the duty of Charity, proximity and alliance.

16. Neither Ministers, nor other persons of the Church, may cause Bookes to be Printed, whether they be made by themselves or others, about matters of Religion, nor otherwise to publish them, unlesse they have first communicated the same with the Conference, or (if need be) with the Provin-

ciall Synod: and (if the matter be urgent) with the Universities; or at least with the Neighbour Pastors.

17. Those that imploy their wits to write in Poetry Histories of the holy Scripture, shall be advertised, not to mingle Poeticall Fables, and not to attribute unto God the names of false Gods, and neither to adde unto, nor to take away from the Scripture, but rather to keepe, as neare as they can, the termes thereof.

18. The Bookes of the Bible, whether Canonically or others, are not to be transformed or changed into Comedies or Tragedies.

19. The Churches, where some Printers are of, shall admonish the said Printers, to forbear the Printing of Bookes touching the Religion, or Ecclesiasticall Discipline, untill they first have communicated with the Consistories, by reason of the inconveniences that are befallen. And the said Printers, Stationers, and Book-sellers, shall also be exhorted, not to sell Bookes made for, or concerning Idolatry, or otherwise scandalous, and containing wantonnesse and obscenity, and what may corrupt good manners.

20. Although the Priests doe falsely usurpe, and inroach on, the Titles, by reason of their administration, yet nevertheless, they ought to be payd in regard of the Kings commandment, and to prevent sedition and scandal.

21. The Faithfull are to be exhorted not to commit any scandal, if they should worke on such dayes as are kept idle and called holy dayes, according to the Edict.

22. All violence and injurious words against those of the Roman Church, and particularly against Priests and Monks, shall not onely be hindred and forborne, but also with all possibility restrained.

23. All usury shall be most strictly forbidden and suppressed: and in matter of loane, every one ought to governe himselfe, according to the Kings Ordinance, and the rule of charity.

24. Swearers, who out of anger, levity, or vanity, take the name of God in vaine, and others that teare the Majesty of the Lord, must be heavily censured. And if after one or two severall and severe admonitions they doe not desist and leave their wickednesse, they shall be suspended, from the Lords Table: and the outrageous blasphemers and other common swearers and such like, shall in no way be tolerated or suffered in the Church, but shall be censured presently after their first faults knowne, untill they be suspended from the holy Communion: and if they doe still continue, they shall publicly be excommunicated.

25. The Churches shall admonish the Faithfull, both men and women,

to use and apply themselves wholly to modestie, and particularly in their apparels, wherein order shall be taken, that all excesses and superfluities thereby committed be cut off, lessened and reformed. Yet the said Churches are not to make any lawes or ordinance about the same, as being a matter belonging to the Magistrate, but by all serious remonstrances cause the Kings Ordinances, set forth about apparels, to be diligently observed.

26. No body may be deprived of the Communion for any fashion sake of apparell, that is ordinary and usual in this Kingdome: but in this ranke are not to be comprehended such as beare a notorious marke of impudicity, dissolution, or too curious a novelty, as in painting, opening of the brest and the like fashions, whereof both men and women abuse for their falsely pretended ornaments. Howsoever the Consistories shall use all endeavours to suppress and put downe such dissolutions by censures; and shall proceed against the stubborne rebels, as farre as to suspend them from the Lords Table.

27. Dancing is to be suppressed, and those that take the liberty or custome to dance, after they have beene severall times admonished, shall be excommunicated, when they shew themselves obstinate in their rebellion. And the Consistories are exhorted, well to put this Article into execution and to read the same publickly in the name of God, and in the authority of the Synods: and the said Synods and Conferences are exhorted to take heed of, and warne those Consistories, that therein doe not their duties, to censure the offenders for it.

28. Mummings, Maskes, Jugglings, & such foolish playes are not to be tolerated; nor keeping of Shrove-tide, with like dissolutions; nor Tumblers and Players, of Puppy-playes, and other such tricks. But Christian Magistrates are exhorted not to suffer them, because thereby is entertained curiosity, wastage, waste of time, and expenses. And therefore it shall not be lawfull to assist at Comedies, Tragedies, and other Enactments, Playes of manners, and other Playes represented publickly or privately, because at all times they have beene prohibited amongst the Christians, as causing and bringing corruption of good manners; and more particularly, when thereby the Scripture is prophane. Yet nevertheless, when in some Colledge it shall be found meete and becommen for the young Schollers, to represent some Histories, the same may there be tolerated, yet so that the same be not taken out of the holy Scripture, which is not given us to be played, but to be preached: and so also that such Playes be made rarely and seldome, and with the advise of the Conference, who is to see first the com-
position.

29. All Playes forbidden by the Statutes and Ordinances of the King, as playing at Cardes, Dice, and other games of hazard, as also such where-with concurrerth avarice, immodesty, notorious and manifest losse of time and scandall, are to be suppress, and the persons using them, to be reprehended and admonished in the Consistorie, and censured according to the circumstances. Lotteries also cannot be approved or allowed of, whether they be set up by the permission of the Magistrate or otherwise: and the faithfull Magistrates are exhorted, to have an eye and be careful herein.

30. To assist and find himselfe at feasts and bankets, of Bridals, Marriages and Nativities of children, which are made by those of the Roman Church, is in it selfe an indifferent thing; but yet the faithfull are advertised to use them as farre as standeth with edification, and to prove and search their owne hearts, whether they may be strong enough to resist and oppose victoriously the dissolutions and other evils, which may there be committed, and so rather to reprehend then to commend them. Amongst these feasts are not comprehended those that are made by Priests that sing their first Masse. For it is not lawfull for any faithfull to come to the same.

31. Neither is any faithfull person to appeare and assist at weddings and feastings of those who revolt from the profession of the Gospell, to marry with a party of the contrary Religion: As for such as long since are revolted, or have alwayes beene popish, it is left to the prudence of the faithfull, to consider, what is meet and fit.

32. Those that challenge, or cause others to be called into duel; or such also that being challenged doe accept thereof, yea that kill their parties, though they have since obtained their pardons, or have otherwise beene justified, are to be censured as farre, as to be suspended from the holy Communion, which suspension shall presently be published; and if they desire to be againe received to the peace of the Church, they shall make publicke acknowledgement of their fault.

33. The Articles herein contained, concerning the Discipline, are not so determined amongst us, that, if the utility or good of the Church shall require, they may not be altered: but yet it shall not be in the power of Ministers, Consistories, Colloques, or Conferences, or Provinciaall Synods, to adde, charge, alter, or diminish them, without the advise and consentment of the Nationall Synod

*And this present Order and Discipline of the Church hath thus
beene resolved and concluded by the
Nationall Synods held.*

T He first at <i>Paris</i> , the 25. of May,	1559.
The second at <i>Poitiers</i> , the 10. of March,	1560.
The third at <i>Orleans</i> , the 25. of Aprill,	1562.
The fourth at <i>Ljons</i> , the 10. of August,	1563.
The fifth at <i>Paris</i> , the 25. of December,	1565.
The sixt at <i>Verteuil</i> , the 1. of September,	1567.
The seventh at <i>Rochell</i> , the 2. of Aprill,	1571.
The eight at <i>Nismes</i> , the 6. of May,	1572.
The ninth at <i>Saincte Eoy</i> , the 2. of February,	1575.
The tenth at <i>Figeac</i> , the 2. of August,	1579.
The eleventh at <i>Rochelle</i> , the 18. of June,	1581.
The twelfth at <i>Vitry</i> , the 16. of May,	1583.
The thirteenth at <i>Montauban</i> , the 15. of June,	1594.
The foureteenth at <i>Saumur</i> , the 13. of May,	1596.
The fifteenth at <i>Montpellier</i> , the 26. of May,	1598.
The sixteenth at <i>Iargean</i> , the 9. of May,	1601.
The seventeenth at <i>Gap</i> , the 1. of October,	1603.
The eighteenth at <i>Rochelle</i> , the 1. of March,	1607.
The nineteenth at <i>Sainct Maixent</i> , the 25. of May,	1609.
The twentieth at <i>Privas</i> in <i>Vivarets</i> , the 24. of May,	1612.
The twenty one at <i>Tonnins</i> the 2 of May	1614.
The twenty two at <i>Vitry</i> the 18 of May	1617.
The twenty three at <i>Ales</i> the 2. of November,	1620.
The twenty foure at <i>Charenton</i> , the 30. of September,	1623.
The twenty five at <i>Castres</i> the 4 of November,	1626.
The twenty six at <i>Charenton</i> , the 10 of October,	1631.
The twenty seventh at <i>Alençon</i> , the 10 of Iuly.	1637.

F I N I S.

And this present Order and Discipline of the Churches shall then
be revised and concluded by the
National Synods held.

1579.
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The first at Paris the 2. of May.
The second at Paris the 10. of March.
The third at Orleans the 25. of April.
The fourth at Paris the 10. of August.
The fifth at Paris the 25. of December.
The sixth at Paris the 1. of September.
The seventh at Rochelle the 2. of April.
The eighth at Vannes the 6. of May.
The ninth at Saint Flour the 2. of February.
The tenth at Paris the 2. of March.
The eleventh at Rochelle the 28. of June.
The twelfth at Vannes the 16. of May.
The thirteenth at Montauban the 12. of June.
The fourteenth at Vannes the 13. of May.
The fifteenth at Rochelle the 20. of May.
The sixteenth at Vannes the 9. of May.
The seventeenth at Paris the 1. of October.
The eighteenth at Rochelle the 1. of March.
The nineteenth at Saint Flour the 25. of May.
The twentieth at Vannes the 24. of May.
The twenty one at Vannes the 2. of May.
The twenty two at Vannes the 18. of May.
The twenty three at Vannes the 2. of November.
The twenty four at Vannes the 30. of September.
The twenty five at Vannes the 4. of November.
The twenty six at Vannes the 13. of October.
The twenty seven at Vannes the 10. of July.

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